

The Sabbath Recorder.

EDITED BY GEO. B. UTTER AND THOS. B. BROWN.

"THE SEVENTH DAY IS THE SABBATH OF THE LORD THY GOD"

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The Sabbath Recorder.

FUTURE PUNISHMENT OF THE WICKED—NO. 4.

RESPECTED BROTHER S.—

I will now close what I have to say on the religious and moral character or capacity of the spiritual entity of man. I showed, from John 3; 3, that it was the subject of the new birth, and backed that testimony by reference to Rom. 2; 29. From this we proceed. After some lengthy remarks on the action of God's Spirit upon us, Paul says, in Rom. 8; 16, "The Spirit itself beareth witness with our spirits, that we are the children of God." 1 Cor. 5; 5—"To deliver such an one to the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." This passage affirms the spiritual entity of man to be the direct and essential subject of God's saving grace. See Eph. 4; 4, 1 Pet. 1; 22. "Ye have purified your souls, in obeying the truth, through the Spirit, unto the unfeigned love of the brethren; see that ye love one another with pure hearts fervently." 1st. The soul is here declared to have been purified; it must have been active in sinning. 2d. It had been active in "obeying the truth." In ch. 3, v. 4, it is declared to be the subject of Christian or religious "adorning." Compare Ps. 34; 18; 51; 17, Isa. 66; 2. These passages, differing somewhat in form of expression, are suggestive of the same common fact, to wit, that the soul of man is the subject of God's regenerating grace, and is therefore the *real moral man*.

Next I will show you, that the spirit is capable of active existence without the material body. The grand distinction between the Sadducees and Pharisees was, that the Pharisees believed in the existence of "angels and spirits" and the Sadducees did not. Acts 23; 8—"For the Sadducees say that there is no resurrection, neither angels, nor spirits; but the Pharisees confess both." 1st. They believed that spirits existed as well as angels; with the Pharisees the apostle held, and therefore had their sympathy and support. 2d. They believed that the spirits could communicate to man as well as angels. V. 9—"And there arose a great cry; and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no fault in this man; but if a spirit, or angel, hath spoken to him, let us not fight against God." To oppose the existence of spirits, is to oppose the communication of the same, which in the estimation of Paul's friends, was to "fight against God." Another evidence of the existence of spirits, in the estimation of inspired men, is that the apostles thought that they had seen them. See Mark 6; 49—"Put when they saw him walking on the sea, they supposed it had been a spirit, and cried out for fear." Luke 24; 37—"But they were terrified and affrighted, and supposed they had seen a spirit." This shows that the apostles believed in the existence of them. The Saviour endorses the doctrine, inasmuch as he did not tell them that there was no such thing, but told them to take hold of him, and "handle" him, for, said he, "a spirit hath not flesh and bones, as ye see me have;" thus proving two points, first, the existence of spirits, and, second, their capability of existing independent of "flesh and bones." Luke 8; 55—"And he put them all out, and took her by the hand, and called, saying, Maid, arise. And her spirit came again, and she arose straightway; and he commanded to give her meat." Compare this with Gen. 35; 18—"And it came to pass, as her soul was in departing, (for she died,) 1 Kings 17; 21—"And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again; and he revived." James 2; 29—"For as the body without the spirit is dead, so faith without works is dead." 2 Cor. 5; 6-8, "Therefore we are always confident, knowing that while we are at home in the body, we are absent from the Lord, (for we walk by faith, and not by sight;) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." The person speaking here is the "man" living in the body; and while in the body it is "absent from the Lord." This soul wanted to be absent from the body, and to be present with the Lord. It is capable of enjoying the "presence of the Lord" without the body, or it would not have desired thus to be conditioned "with the Lord." Ch. 12; 1-4, "It is not expedient for me, doubtless, to glory; I will come to visions and revelations of the Lord. I knew a man about fourteen years ago, whether in the body I cannot tell, or whether out of the body I cannot tell; God knoweth; such an one caught up to the third heavens. I knew such a man, whether in the body or out of the body, I cannot tell; God knoweth; and that he was caught up into paradise, and heard unspeakable words, which it is not lawful to utter." This testimony is positive proof that the apostles entertained the doctrine, of the capacity of the soul or spirit to exist independent of the "body." We will not continue this investigation any farther. It appears to me that the proof is irresistible, and to me at least establishes the fact beyond a doubt, that man is possessed of an entity, called sometimes "soul," sometimes "spirit," and sometimes "inner man,"

which embodies all the qualities of a moral creature. But now, while we are on this subject, we will give a little attention to the question of the "intermediate state of the dead," so called. I am of the opinion that the souls of the dead are in a conscious state between death and the resurrection. We will first call your attention to the "Scripture obituary notices of God's saints." Gen. 25; 8—"Abraham died, and was gathered unto his people." Verse 17—"And these are the years of the life of Isaac, an hundred and thirty and seven years, and he gave up the ghost and died, and was gathered unto his people." 35; 29—"And Isaac gave up the ghost and died, and was gathered unto his people." 15; 15—"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." 49; 33—"And when Jacob had made an end of commanding his sons, he gathered up his feet into his bed, and yielded up the ghost, and was gathered unto his people." Num. 20; 24, Deut. 32; 50, Num. 33; 28. These persons all died in different places, and were "gathered" to their people. What is it to "gather" to their people? To collect, to unite, to condense, &c., says Webster. To gather is to collect. Now let us see if we can find any gathered souls. Turn over to Rev. 6; 9—"And when he had opened the fifth seal, I saw under the altar the souls of them that were beheaded for the word of God, and for the testimony which they held." These souls were in an active, thinking, hoping state; for they "cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth." 1st. These "souls cried with a loud voice." 2d. They had a knowledge of their murderers, and of the judgment. 3d. Their inquiry was responded to, and they were told to rest; all of which goes to show that these souls were in a conscious state, and this before the Judgment. Rev. 20; 4—"And I saw thrones, and they sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years." This is at least one thousand years before the Judgment; which I have shown, in a previous communication, will take place at the resurrection, or at Christ's second coming. The above is positive testimony, that the dead are not in an unconscious state between death and the resurrection. The passage quoted from 2 Cor. 12; 1-4, is proof positive that the soul is conscious when out of the body. So of ch. 5; 8—"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." This passage refers to the time between death and the resurrection; because, after the resurrection, the body is to be "fashioned like unto his glorious body." We never read of the dead soul's rising, nor of a resurrection of spirits. The resurrection is affirmed of the body; and of nothing beside it. See 1 Cor. 15; 35, 38, 41. Matt. 27; 52—"And the graves were opened, and many bodies of the saints arose." Eccl. 12; 7—"Then shall the dust return to dust as it was, and the spirit to God who gave it." The body returned to dust, and must therefore be raised. The spirit returns to God, and is not to be raised. That reference is had here to the close of man's earthly career, is plain from the context, which is too long to quote. Job 34; 15, speaking of God, says, "If he set his spirit upon man, and his breath shall perish together, and man shall return unto dust." Here the same thought is suggested as above. I have already transcended the limits of my first design, and yet testimony crowds on my attention. If the testimony above can be relied on, the spirit does not go to the grave, but returns to God as it was." How then can it sleep in the grave? V. HULL.

To be continued.

THE WAY TO SPEAK OF SLAVERY.

"He thought the course pursued by many abolitionists was calculated to fasten the chains on the slaves more firmly. He thought we ought to preach the Gospel, and gently inform the slaveholders of their course."

On reading the above from Bro. S. G.'s article in the Recorder of June 26th, I was led to reflect on the question, What is the duty of the Christian and Christian minister in relation to this subject? It is the duty of such, certainly, to preach the Gospel; but it would seem, from the above, that anti-slavery is another thing—quite another work. This, however, they may participate in, but it must be done "gently." Don't do it so as to disturb the equanimity of the slaveholder, or he will hold in his tyrannical grasp the poor benighted slave with more tenacity than before. Yes, the "chains will be fastened more firmly." "Gently inform the slaveholder of his course"—not in a way that would imply that he was not a Christian; O no; that would not do. Nor in a way that would imply a disqualification for church membership—go, indeed!—for he must be received into full fellowship and communion, and on an equality with other brethren, or you will not be "gentle" in your department, in the light of the above remark!

I think God that the Gospel of Christ is a gentle Gospel, and if presented in the spirit and power of itself, is capable of doing away, not the evils of slavery merely, but slavery itself. It would be proper, I think, to take the hint, and "gently" admonish slaveholders that they are not sinners merely, but criminals. The Christian, and the minister of Christianity, in the exercise of their sacred trust, should always be careful, in the gentleness and meekness of Christian love, to call things by their right names, that neither the slaveholder, nor others who hear or read those faithful admonitions and gentle reproofs, shall misunderstand or be misled by them. We should, therefore, "gently inform" the slaveholder,

that he is an oppressor; that his relation to his slave is legitimately and unavoidably that of an oppressor; that the wise are infatuated and made mad by it, (Eccl. 7; 7), and that God will surely destroy such, (Ezek. 22; 29, 31.) We should "gently inform" him that he is a robber; because he deprives the forced laborer of his wages; and, worse than this, deprives him by force of his rights to himself, his family, the cultivation of his own mind, and the blessings of Christianity. He should also be "gently" admonished that God hates robbery, (Isa. 61; 8), and what may be expected as the result of his course, as God has not left us in the dark about his pleasure in such matters. See Ezek. 22; 29-31. He should be "gently" admonished that the robbery of the wicked shall destroy them, because they refuse judgment. Psalm 21; 7. The slaveholder should be "gently informed" that he is a thief; yes, a man-stealer, the most abominable of all thieves; and that his crime is as much more hateful than horse-stealing as the right of a man to himself is of more importance than his right of property in a horse. He should also be "gently informed" that the penalty, under God's law, for such a crime, was death; and if God was not contented, and his government discarded, man would not have abolished the penalty, but enforced it. But should he object to this, and say that the slaves were "entailed" upon him—that he did not steal them—then he should be "gently informed" that he is an accomplice after the fact, and the penalty stands good against him, for the slave is "found in his hand." See Ex. 21; 16. He should be "gently informed," also, that although the penalties according to God's law are not now enforced, there is a time coming when they will be, if not until the future world.

I might enlarge on the slaveholder's crime, but I desist. He should be, however, "gently informed," that the "entailing" of slaves to property which is enjoying the benefit of, cannot screen him from being *particeps criminis* with all from the beginning—that nothing short of taking the slave where he can be made free, and freeing him, or, if this cannot be done in accordance with the conditions of the "entail," an abandonment of the whole property, can relieve him from the responsibilities and penalties of the crime.

He should be "gently" and kindly "informed" that the relation of slaveholder is incompatible with the spirit and genius of the gospel, and therefore incompatible with the church relation. And professed churches of Christ who embrace slaveholders as proper members of the body of Christ, should be "gently" admonished by the true churches of Christ, that a brotherhood of slaveholders is a *brotherhood of thieves*, and they cannot embrace such in conventions and associations of churches, any more than they would those who embrace as good Christians highwaymen, burglars, horse thieves, or adulterers.

All this should be said, and more, not in a ranting spirit of unkindness, but in plain language, that cannot be misunderstood, attended with the spirit of our master Christ. This may be done without stepping out of the way of "preaching the Gospel," for this is no separate work from diffusing the Gospel of Christ.

DESPAIR OF A LOST SOUL.

Rev. Dr. Schaff is publishing in the German Reformed Messenger, a History of the celebrated Francis Spiera. The terrible despair and anticipated doom of the wretched man is thus described in one of the chapters—

Daily, many learned men, of different nations, visited him; and oftentimes from thirty to forty curious ones staid around his bed. To every proffered ground of comfort, would he oppose the lamentation: "I am damned by the righteous judgment of God! Already now am I shut up in hell! My torment no tongue can tell! In this awaits me too in all life to come. All hope, every mercy of God, is forever gone. I have committed the sin against the Holy Ghost, which cannot be forgiven, either in this life or in that which is to come. Whoever is guilty of this blasphemy, is delivered over to the wrath and punishment of God. I am not able even to love God, but hate him with a perfect hatred! Soon will the measure of my deserved punishment be full, and shortly will I see my awful end. God will show me to the elect, as an example against the denying of his name!"

Touching the "blasphemy against the Holy Ghost," he is said to have spoken frequently in moving eloquence and with impressive kindness; but invariably with pointed application to himself. On one occasion his friend from Cittadella, the Presbyter, Antonius Fontaninus, visited him, who had been in company with him, perhaps seven or eight months before—and indeed on the day that he journeyed to Venice. As soon as the miserable one saw him, he sorrowfully groaned: "O that cursed day! O that cursed day! O that I had never gone, or died at the time!" Hereupon they directly questioned him in reference to his former faith; whether he ever really believed, and in what way he had fallen from it—saying that it is not to be looked for in the regenerate indeed. He answered: I verily believe that Christ is the atonement for our sins, and that through Him only can we gain Redemption and Justification—this I never doubted. Yet never did I contemplate aright the benefits of Jesus Christ, to a confession of the truth. I never with the heart entire loved Him in return. Yea, even turned the gospel faith into a license for the flesh, and abused it in presumptuous sinning, neglecting all striving after sanctification.

Turning to a company of by-standing

young men, he addressed them thus: "My sons, listen to my words. I speak these things not in the least to detract from the holy gospel which you believe to be incontrovertible, but that you may not so rely upon your faith as to regard good works to be unnecessary! Trust in my experience!" Then, with sighs and tears, he recommended to their chief regard St. Peter's letter, an Apostle of the highest rank, in which he exhorts the faithful unto piety, charity, sanctification, and a life unspotted. "Nevertheless I," continued he, "who boasted of having attained unto a perfect faith, preached boldly, and held the sayings of the Scriptures in readiness, still continued to live a godless and unholily life, on which account my sins remain so fearfully! Behold stretched out before you, then, the manifest judgment of God, who got hold on me, not unto repentance, but unto complete damnation!"

ONE BY ONE.

One by one the sands are flowing,
One by one the moments fall;
Some are coming, some are going;
Do not strive to grasp them all.
Do not on thy duties wait thee,
Let thy whole strength go to each;
Let no future dream's state thee;
Learn thou first what those can teach.
One by one (bright gifts from heaven)
Joys are sent thee here below;
Take them readily when given,
Ready, too, to let them go.
One by one thy griefs shall meet thee;
Do not fear an armed band;
One will fade as others greet thee;
Shadows passing through the land.
Do not look at life's long sorrow;
See how small each moment's pain;
God will help thee for to-morrow;
Every day begin again.
Every hour that flees so slowly,
Has its task to do or bear;
Luminous the crown, and holy,
If thou set each gem with care.
Do not linger with regretting,
Or for passion's hour despond;
Nor the daily toil forgetting,
Look too eagerly beyond.
Hours are golden links, God's tokens,
Reaching heaven; but, one by one,
Take them, lest the chain be broken,
Ere the pilgrimage be done.

[Christian Treasury.]

THE DREAM OF CALEB EDMONDS.

"Christianity, indeed!" said Mr. Edmonds, as he looked over his books, in the little back parlor behind the shop, "I am disgusted with such hypocrisy!" There was a dark frown upon the brow of the man of business as he spoke these words, and an irritability in his manner of turning over the leaves before him, which spoke of some bad debt troubling his mind, and robbing him of his good temper. "What is the matter?" asked a cheerful little woman by the fire, at whose side a basket of stockings told of a large family, and a consequent demand for stitichery. "Matter," echoed the husband, "do you not know that Welsford owes me four pounds ten and sixpence?" "Well, he will pay, I suppose?" "Not he. The goods were purchased more than a year ago, and I have not had a penny yet!" "What does he say when you see him?" asked Mr. Edmonds, who evidently loved to look at the bright side.

"Say? he does not say much to me, I can tell you. I told him not to worry me with his excuses, but to bring his money; and that he need not cross my door-step again until he could do that."

"I am sorry for his wife," said the little stocking-mender, presently; "she appears to be a truly pious woman."

"Pious!" retorted her husband, "yes, and so is he; 'tis that disgusts me. Religion, indeed! and he owes me four pounds ten and sixpence. I thought the Bible said, 'Owe no man anything.' Christianity, forsooth!"

Mr. Caleb Edmonds was a highly respectable grocer in the town of Marby—in fact, a man of substance, for business had prospered with him. He was industrious and obliging, rising early working hard; and thus, from small beginnings, he had risen to the possession of considerable wealth. But although an excellent man of business, Mr. Edmonds was a very ordinary Christian. True, he had begun the race, but he did not press toward the mark; alas for the cares of this world and the deceitfulness of riches!" And, as it is characteristic of a low standard of piety to be harsh and censorious in our judgment of our fellow Christians, so Mr. Edmonds, when he heard of any defect in the character of professors around him, was always the first to exclaim, "Christianity, indeed!"

Is not this too common with us all? Do we not, even if we give no expression to our thoughts, doubt and hesitate much more than we should doubt and hesitate, regarding the reality of the religion of our "Ready-to-halts" and "Feeble-minds"? Do we not set up a standard of perfection for our fellows, which were too lofty, in our view, as a standard for ourselves? And are we not too ready to exclaim against the wanderings of others, even while we turn aside into forbidden paths? Perhaps such thoughts as these had passed through the mind of Mrs. Edmonds, as she sat over her work, for when she rose to leave her basket for some more active household duty, she bent over her husband for a moment, and said, "Caleb, I do not like to hear you say, 'Christianity, indeed!' as you did just now. Suppose your fellow Christians were to judge of you as harshly as you of them! You often say it," she continued hastily; "you doubted John Watson's religion yesterday, because he lent money to your rival; and Thornton's because he opposes you in business, and you shook your head about Miss Milwood's piety, because she argued with you against total abstinence! 'Judge not, that ye be not judged.'" In Caleb's ears—"Judge not!"

At last, as he sat in the twilight, between sleeping and waking—for business was very dull, and he could spare half an hour for rest—a vision stole upon him, and he passed in imagination rapidly through the scenes which follow.

They had their feet upon the fender, and—their knitting laid aside—were evidently discussing the affairs of their neighbors.

"Such pride!" said the elder lady, whose name was Rayby, "what will come next, I wonder!"

"The most fashionable boarding-school in R—, I assure you," said another—Miss Phillip.

"Ah!" said Miss Rayby, "and I can remember the time—of course I was very young then, but still I can remember—when Caleb Edmonds swept out his own shop!"

"Dear me! and now he has the upstart impudence to send his girl to such a school as that!" exclaimed Miss Sophia Milwood, the spinster, who had not yet spoken. "O, the pride of human nature!"

"And he a professor, too!"

"Professor!" said Miss Rayby; "religion does not teach a man such absurd pride as that!"

Miss Phillip shook her head, and began to lament the increase of false professors.

"Well," thought Caleb, "I believed that in spending some of my cash upon the education of my children, I could not go very far wrong; but I find I am misunderstood, even here!"

The next scene was the drawing-room of John Watson, of whom Mrs. Edmonds had spoken. A lady was making tea behind a salver urn, and a gentleman—her husband—sat beside her.

"Poor Thompson," said Mrs. Watson—for it was she—"I trust he will succeed."

"He shall, if by God's blessing I can compass it."

"He is a very deserving young man," continued the lady; "the manner in which he bore the loss of all his property would win esteem, even if he had no other claim."

Mr. Watson did not reply; his mind had wandered to another branch of the subject. "That Caleb Edmonds," he said at length, "I am surprised at the ill-feeling he displays."

"Towards Thornton?"

"Yes, he is evidently annoyed at the opening of another shop so near his own; whereas, in the principal street of a town like this, he should have expected competition. Besides, he has made a little fortune, and has nothing to fear; yet he will not treat George Thornton with ordinary civility."

"I thought he was a religious man," said Mrs. Watson.

"He pretends to be," replied her husband, "but I have not much faith in a religion which brings forth so little fruit!"

Poor Caleb! his wife's words—the Master's words—still sounded in his ears, as they had never done before, meeting with a responsive echo in his heart.

Again a chance was given to the young man, who, leaning upon her husband's arm, walked slowly towards the house of prayer. It was impossible to look without interest upon her pale and anxious face—a face which had once been beautiful; and equally impossible to disregard the careful tenderness with which her steps were guided by the strong man at her side. Their conversation, too, was worthy of remark—they were speaking of the consolations of the gospel.

"Who knows?" exclaimed the invalid, "perhaps there may be words just suited to our case this morning. Words for the poor!"

"Poor as regards this world only, Mary!"

"Mary," said Mr. Welsford, "let us thank God for this."

They knelt, and as he breathed forth his heart's gratitude, his wife wept tears of joy, and even the little ones murmured the "Amen."

But Mr. Edmonds did not stop at this; it was to him Charles Welsford owed a situation which soon after placed him far above the reach of want; it was to him he owed a host of kindly deeds, which came like sunshine to his inmost soul.

We hasten on. Not alone in this regard was Caleb Edmonds changed, for two days after his strange dream, he walked into his rival's shop, shook hands, invited him to drink tea at his house, spoke pleasantly about their "opposition," and even hinted at his own retirement at some future day, when his new friend would have "a better chance!"

And from that time, the charity which "suffereth long and is kind, is not easily provoked, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things," held an almost undisputed sway over the heart of Caleb Edmonds; and ever was the maxim of the Bible borne in mind, "Judge not, that ye be not judged."

THE MYSTERIES OF THE BIBLE.

Let us beware of seeking to extenuate and abate the mysteries of the Bible. Extenuate and abate the mysteries of the Bible! The mysteries of the Bible are its glory. Were there no mysteries, it were not the revelation of the infinite mind; were there no mysteries, it would not meet the ruined and wretched condition of man. So far are we from wishing to apologize for, or explain away, the mysteries of the Bible, that we say, "Without controversy, great is the mystery of godliness." The greatness of its mystery is the greatness of its glory; and if it were not so infinite a mystery, it would not be so fathomless a grace. The mysteries of the Bible are like the mountains of the world, which impart grandeur to the landscape, fruitfulness to the earth. If it were not for the lofty Alps and Andes and Himalayas, we should not have the clouds which gather round their hoary heads, and the rich streams which flow down from their lofty brows, irrigating the valleys and fertilizing the plains. And so the mysteries of the Bible are the lofty spiritual heights from which issue the streams of truth and divine influence that make glad the city of God, that water the wilderness, and that cause the barren field to rejoice with fertility. It has been said that religion ends where mystery begins. I would rather say that religion begins where mystery begins—aye, and religion too. For, what is the great fundamental truth of the Bible; what the great essential fact of all religion? Why, there is mystery! And how can the man have any religion who does not believe that mystery? Religion begins, then, where mystery begins; and to say that religion ends where mystery begins, is just to say that Atheism is the only religion of fallen man.

FULL MEASURE.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye mete withal, it shall be measured to you again."—Luke 6; 38.

Instead of the fable that was used by the Romans, the Arabs joined together with thread, or with a wooden bodkin, the two upper corners of this garment; and having placed their first over one of their shoulders, they then fold the rest of it over their bodies. The outer fold serves them frequently instead of an apron, in which they carry herbs, loaves, corn, and other articles, and may illustrate several allusions made to it in Scripture; thus, "One of the sons of the prophets went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds; his lay fall!" And the Psalmist offers up his prayer, that Jehovah would "render unto his neighbors seven-fold into their bosom their reproach." The same allusion occurs in our Lord's directions to his disciples: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." It was also the fold of this robe which Nehemiah shook before his people, as a significant emblem of the manner in which God should deal with the man who ventured to violate his oath and promise, to restore the possessions of their impoverished brethren: "Also, I shook my lap, and said, 'So God shake every man from his house, and from his labor, that perforce he shall be shaken out and emptied.'" [Paxton.]

THE FRUIT TREE AND ITS ROOTS.

Polydorus, a heathen youth, had left the errors of idolatry, and received the Word of Truth with a believing heart. As he condemned his former wanderings amidst the lust of heathenism, he took refuge in solitude, and closed his heart to every enjoyment of nature, and of life. For he said, "The flesh lusteth against the spirit, therefore I will destroy the power of the senses, and close the entrance to all outward temptations." Then came Justus, his master, who had converted him, and leading him to a tree which, planted by a rippling stream, bore blossoms and fruit, spoke to him thus:—"Behold this tree, Polydorus! God has set it before us as an example, that we should be rich in good fruits." And the youth beheld the tree, and said, "Happy is the tree! Without any struggles of the flesh, it brings forth its important mission, and silently forth in its time, blossoms and fruits." The old man smiled and replied, "Would it not have been more perfect without the humble roots? They creep in the dark earth, and drink their muddy food from the brook." "But," answered the youth, "they support the trunk of the tree, and provide it with sap for the blossoms and fruits." Then the sage lifted up his voice and spoke, "So do thou the same! Despire not the sense, the humble roots of life, but let them continue humble. Transform what they convey to thee into the blossoms and fruits of the Spirit. As the branches and twigs of the tree, so will thy thoughts and thy endeavors all turn toward Heaven, and thou wilt be perfect with the Light of Truth." Thus spake the aged Justus, and Polydorus forsook his hermitage, and wandered amidst nature, and amongst men, instructing many by his word and his example.

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SYMPATHY WITH THE SUFFERING—NO. 2.

This disposition to regard physical evil, or suffering, as the greatest of evils, also leads to dissatisfaction with that doctrine of scripture which sentences the wicked to everlasting punishment. Accordingly, the rejecters of Christ's Atonement and the deniers of future punishment go hand-in-hand. If it is better that mankind should live in a state of alienation from God, fulfilling the desires of the flesh and of the mind, than that the Son of God should suffer in their stead, only one step more in the same direction brings to the conclusion that it is better for mankind to be in such a state than to be rendered forever miserable. For the groundwork of the false reasoning on this point seems to lie in that sympathy which we readily feel for those that are in distress. Contemplating a soul tortured with the worm that never dies and the fire that is not quenched, we sympathize, we are moved to pity. Our compassion would lead us to save him from such a state, if it were possible. At once we ask, is not the Divine Being as compassionate—as tender of heart—as full of love and goodness—as we? And so the conclusion is hastily formed, that the future endless punishment of the wicked is contrary to the goodness of the Creator.

That this view may be sustained, it is necessary, of course, to affirm that the everlasting punishment of the wicked can serve no good purpose—no good, at all events, that will compensate for the amount of suffering which it involves. We believe, however, that there is an exercise of Divine goodness in the final punishment of the wicked—of such goodness as looks to the accomplishment of infinitely important ends. Towards the sufferers themselves it is not goodness; to them it is nothing but severity. (See Rom. 11: 22.) But this severity on them is goodness to the universe at large. For if the greatest good which rational creatures can receive lies in their being made acquainted with, and approving and loving the Divine character; and if, in order to a full display of his character, it is necessary for God to show his wrath and make his power known, (Rom. 9: 22;) it would seem to be requisite that a part of our sinful race be left to reap the reward of their willful obduracy in the death threatened to the soul that sinneth. In what other way would the redeemed be made sensible of the horrible pit from which their Deliverer has rescued them? They praise Him now, and feel that a great salvation has been bestowed upon them; but they will never become fully aware "how great deliverance He hath wrought," nor be able to praise Him correspondingly to the greatness of it, till they shall have witnessed the exhibition of his wrath in the final overthrow of the lost. It hence appears that, in appointing the rejecters of the gospel to wrath, God has respect to the good of his people.

It is not probable, however, that to make the redeemed sensible of the greatness of their deliverance, is the only good which God proposes in the final punishment of the wicked. It is certain that the fact that some have already fallen into perdition, is used by the inspired writers as a motive to stimulate those who yet remain in the flesh to obedience. "Sodom and Gomorrah, and the cities about them, are set forth for an EXAMPLE, suffering the vengeance of eternal fire." (Jude 7; see also 2 Pet. 2: 6.) And whatever may be said about the worthlessness of that obedience which is prompted only by the fear of hell, it is certain that the sacred writers do regard the threatened wrath of Heaven as one of the motives necessary to be employed in dealing with sinners. If it serves a salutary purpose in dealing with them here,—if it is included among the moral forces which lead them to Christ,—it is not impossible that it may serve its use in perpetuating their obedience hereafter. For though the saints in glory are confirmed in holiness and happiness forever—rendered secure against falling thence into perdition—it would be unreasonable to suppose that they stand fast in that state irrespective of any motives to keep them. The holiness of the creature lies in obedience to God; the holiness of the glorified in heaven, therefore, lies in their active performance of whatever is there required of them. And though confirmed in this their course of obedience, so that they will never apostatize and again become fit for hell, yet their obedience is rendered freely—voluntarily, and under the stimulus of such motives as commend themselves to their exalted reason.

Now among the motives bearing upon the glorified to induce an eternal, unflinching obedience to God, is not the bare knowledge of the fact that some of their fellow creatures are confined in hell, but such knowledge of it as grows out of their having seen them driven from the presence of Christ, overwhelmed with "tribulation and anguish, indignation and wrath." They heard the curse pronounced; they witnessed the despair of the rejected; they saw the terrible storm of wrath, as it burst upon them. They saw, and heard, and then resolved, in the strength of that grace which was pledged for their everlasting security, never to relapse into the disobedience which kindled such a hell. Is it too much to affirm, that the sight of the Rich Man—"tormented in the flame"—influences—stimulates—rouses Abraham and Lazarus to renewed earnestness in the duties of their glorified state? Not that we suppose the sight of the place of torment to be the only incentive to constancy

with the inhabitants of heaven, any more than the fear of it is the only motive to duty with the good on earth. Indeed, but for the renewal of their hearts by the Spirit of Holiness, causing them to love God for what he is in himself, their obedience, either in this world or the next, would be without value. Nevertheless, combined with other incentives, and in due proportion, it serves to make up the complement of those moral forces which are brought to bear upon the human mind, so that the whole man is placed under influences adapted to the several parts, capacities or faculties, of his nature. For man, has the capacity to fear, as well as to hope and love; and such capacity being incorporated with his nature, it would be unreasonable to suppose that no reference would be had to it in the motives employed to influence his obedience. T. B. B.

THE SOUL'S SEPARATE EXISTENCE.

It may be supposed, perhaps, that texts cannot be produced to show, either the immortality of the soul, or its existence separate from the body. There is some perplexity in my mind in reference to what D. P. C.'s intentions are in the request made in the Recorder of Aug. 14th. If the individual is of the class of curious religious speculators, who have yielded to those sceptical notions entertained by some on the subject of immortality, a separate existence from the body, and the destructibility of the soul, I am not much disposed to say anything to him. I feel a shrinking at the idea of making the Recorder a medium of disputation and argument with sceptics and semi-infidels on long-wetted points of divinity, as much so as to make it a platform for debate with an atheist on the existence of God. And it seems to me that the Recorder, under the idea of free discussion, has allowed infidelity, with its objections and sophistries, to claim a place on its pages. It appears to me, that many things introduced and discussed have been purely infidel in their character, and if such thoughts had troubled my mind, I should have treated them as lies, from the father of lies, and should have said, "Get thee behind me, satan; thou art an offense unto me, for thou savorest not of the things that be of God, but those of men." I suppose D. P. C. is one of those who has embraced the new doctrine, that man has lost his immortality by the fall, and that it will be recovered only by the believer at the resurrection and day of judgment. If my suppositions are right on this point, I do not know of what use it is to adduce texts, for I know that if the individual is like others of the same stamp, every text is looked at with a distorted vision; and hence any construction put upon it, save the natural one presented to every common sense man. If I give the individual the texts on which I rest my conclusions and hopes, they will most likely be disputed, and the next communication may be his interpretation of those texts, or at best a rejection of mine. I will give a few texts, however, without saying much about them in this article.

In no less than eight places in the Old Testament, the expression "giving up the ghost" is used. The word ghost, as I understand it, is the same as spirit, and the latter the best word; all of which refer to man's superior nature. The way in which, and the time when, this expression was uttered, is clear evidence, to me at least, of a consciousness of a separate existence. Adding to this Solomon's language in Eccl. 12: 7, we perceive the idea of a consciousness of existence. In the book of Job, who was one of the patriarchs, there are many forcible passages, which are too high for me to climb over, but which I receive without any dispute as clear evidence of a separate existence. The New Testament, however, as it is commonly called, gives us a more lucid view of the subject. In the 16th chapter of Luke, 19th verse, we have a view given the most definite of a separate existence, both for the righteous and the wicked. In 2 Cor. 5: 8, we have a most simple yet convincing and impressive idea presented to us—the idea of leaving the body, as a person leaves home for a time, and leaving of the body for an instant introduction into the presence of the Lord. The same Apostle, writing to the Philippians, says (1: 23,) "having a desire to depart and be with Christ, which is far better"—conveying the natural idea of a preference between two situations—a preference to the immediate enjoyment of Christ's presence and love in another world, over a connection with his service in this vale of tears. It is very clear to my mind, that the pilgrim believers spoken of in the 11th of Hebrews, 14th to 16th verses, were looking for a safe arrival at a better country, when their pilgrimage below was over. Their bodies, they knew, must rot in the dust; but the soul anticipated a blessed existence in the spirit land, as soon as they quitted the body. Peter, in writing to the Christians scattered abroad, speaks in his second Epistle, chap. 1, verse 14, of putting off this tabernacle—a simple allusion to unrobing, or leaving a habitation—the body, the clothing laid aside, or the dwelling deserted—the soul, which is in fact the man, leaving the body for a better place. In the 12th chapter of the Epistle to the Hebrews, the Apostle speaks of coming to the "spirits of just men made perfect." See 23d verse. I suppose these must be in a conscious and happy state of existence; in fact, the beautiful idea given there is of the church of Christ below and that above being one, only separated for a season by a very narrow line, which would soon be crossed. Peter gives us, in his first Epistle, 3d chap. 16th verse, a very different view of a separate existence of the soul. These spirits had been in prison from the days of Noah, for their rejection of his message of warning and mercy.

Perhaps these passages and references adduced may not be satisfactory to my friend at Verona Mills, but I assure him they are to me. I would close the present communication by asking how it is that, apart from the knowledge

of revelation, there should be an universal impression on the human mind of a direct and separate existence after death?

SALEM, N. J. GEORGE R. WHEELER. LETTERS FROM PALESTINE—NO. 30.

The Recorder, ever a welcome visitor, of June 12th and 19th, has come to hand, and gives us refreshing news in its new and attractive dress. By the same mail letters are received from dear relatives in the Key Stone State and in the "Far West." O how cheering it is, in this dry and thirsty land, to receive now and then kind and cheering words from those we love, who are far, far away! As the mail returns in a few minutes, I haste this note per the letter of Bro. D. to Bro. S. We are in tolerable health, though the past few weeks have been very oppressive on account of the heat. It is now cooler, owing in part to the cool breezes from the rising of the Nile. Welcome breezes indeed to twenty thousand inhabitants shut within walls from thirty to sixty feet high.

So far as I hear, the country is quiet; the harvest has been plenteous for this land, yet provisions are very high, and are likely to remain so.

As to religious news, we are almost as barren as an eastern summer is of rain. Yet the few missionaries in Palestine are doing something to bring the Word of God before the people. Through the indefatigable labors of Bro. R., the independent Bible and Tract Distributor, I have disposed of some forty copies of the Scriptures within a few weeks. The demand for the Scriptures and Tracts is small, yet perhaps increasing. We thank God for what there is of it, and hope and pray for more. In more than half a dozen instances, lately, I have conversed and argued with Malomedans on the coming of Christ, his crucifixion, and freedom of conscience. Moslems seem generally to believe that Jesus will come to judge the world, but deny that He was crucified, alleging, that Judas was crucified in His stead, just as a ram was offered in the place of Isaac. What a convenient plea in order to bar out the blessed doctrine of the cross. O that the doctrine of Christ crucified, to take away sin and to save in heaven, may find a lodgment in the hearts of some of this erring multitude. Brethren, pray for us. As ever, yours in the Lord, W. M. J.

JERUSALEM, July 21, 1856.

THE BIBLE UNION.

The controversy about the American Bible Union still goes on. In the last two numbers of the New York Chronicle—the paper which Dr. Maclay says receives one thousand dollars a year for space allotted to the Bible Union—we find considerable semi-official matter on the subject, which appears to us ill adapted to excite excitement or to encourage the hope of a candid and thorough investigation. There has evidently been a willingness, on the part of the officers of the Union, to have the controversy considered a personal one, in which Dr. Judd was the principal cause of discord. The attempts to create this impression have not been altogether successful, if we may judge by the comments of the press. In fulfillment of our promise to keep our readers informed of the progress of the controversy, we give below extracts from several of the leading papers.

The New York Examiner, a judicious Baptist paper, in noticing the "Reply" of the officers, says—

"In giving the abstract of Dr. Maclay's letter, we ventured to suggest to the parties thus suddenly brought to the bar of public opinion, that the more directly the main issues could be met, the better it would be for the interests both of truth and charity. We must now express our regret that the officers of the Union have occupied so much space on what most persons will regard as side issues, and the less important points of Dr. Maclay's letter. They make a determined effort to show that Dr. Judd was the 'real author' of the letter to which Dr. Maclay had affixed his name; that Dr. Maclay had expressed marked displeasure at a translation made by Dr. Judd; that the policy against which Dr. Maclay now wages war, was the policy originated or sanctioned by Dr. Cone; that Dr. Maclay was not cordial to Dr. Cone, and that Dr. Maclay and Dr. Judd have now conspired together to break down the Bible Union—Dr. Judd being the prime agitator, and Dr. Maclay the tool by which the work is to be done. The extent to which these new disclosures of disagreement will tend to restore harmony in the New Version movement, is not manifest; and we are not able to see their bearing on the more important charges made by Dr. Maclay. Supposing every word of his letter to be written by Dr. Judd, and everything in their relations to each other and to Dr. Cone, to be as stated by the officers—Dr. Maclay will continue to be the responsible author of the charges, and the questions which particularly concern the public will remain unanswered by any such course of reasoning."

The New York Observer, an influential Presbyterian paper, introduces some extracts from the "Reply" with the following remarks:

"The officers of the American Bible Union have put forth a very extended reply to the letter of their late President, the Rev. Dr. Maclay. We have given it an attentive perusal, and propose to copy such parts of it as relate to the allegations made by Dr. Maclay which were published in our paper. Much of the reply is devoted to subjects not forming a material part of Dr. Maclay's pamphlet, while other points, which to the religious public appear to be of great importance, are passed over in silence. Notwithstanding Dr. Maclay's signature and avowal, the officers labor to prove that Dr. Maclay is not the author of his own letter, but that Dr. O. B. Judd is. To the public this is a matter of no interest. Washington's Farewell Address or Jackson's Proclamation might as well be condemned because critics have contended that the distinguished men who issued them had aid in their preparation."

After making very liberal extracts from the reply, the Observer adds:—

"The officers have not thought it 'unbecoming' to make public over their own signa-

tures, these private affairs of Dr. Judd and the Union, but they 'mourn over the brethren' who can do such things with the affairs of another of their translators. Still, the religious public, the churches contributing to the Bible Union, have a right to know all these matters, and no religious society, that desires public confidence, will make a contract with any man that may not be given to the public without indelicacy and without injury. The officers of the Bible Union may be assured that they have not met the material points in the disclosures of Dr. Maclay. A large part of their reply is occupied with the controversy between Dr. Judd and the Committee of the Union, which has no bearing upon the case in hand, nor sufficient interest even to divert attention from the unanswered allegations of the venerable President. The attempt to palliate the force of his statements by insinuations of his imbecility and mental excitement, will certainly recoil upon those who make them, as the Union would not continue in their service, as President and traveling agent, a gentleman incapable of making a plain statement of facts."

The Independent, a leading Congregational paper, says—

"It is undoubtedly due to the Christian public, that a thorough investigation be made into the management and operations of the society, including the conduct of its officers, on whom suspicion may or may not justly rest, the expenditures which have been made, the modes of revision which are pursued, and the competency of individual revisers who are engaged in the work. It is moreover important—and the Union should not lose sight of this suggestion of Dr. Maclay—that a committee appointed to investigate should be composed entirely of men whose conduct and labors are not among the subjects of investigation. As the committee now stands, it is composed of five persons, three of whom—or a majority, and virtually the whole committee—have been engaged as revisers. An investigation by these gentlemen will therefore be simply a review of the work of their own hands."

BAPTIST MISSIONS.

The Macedonian, the organ of the American Baptist Missionary Union, makes the following semi-official announcement, from which it appears that the finances of the Union are in a very bad condition:—

It is proper that the churches should be informed that the total receipts for the first three months of the fiscal year, amount to no more than \$10,048 28, a sum less by \$7,000 than was received during the same period last year. Indeed, in no year for many of the past, have the receipts up to July been so meagre. In view of this state of things, and in view of the condition of the public mind growing out of the continual discussion of questions relating to missionary policy, the Executive Committee have authorized the Treasurer to graduate his remittances to the various missions by the amount actually received in donations and legacies from month to month. This measure has been taken with great reluctance, and after long and careful consideration of all the interests which it involves.

For a long time past it has been customary for the Treasurer, with such aid as he could obtain from a few interested individuals, to make regular monthly remittances to the various missions, of such sums as they were severally entitled to by the schedule of appropriations previously made out and forwarded to them, whatever, for the time being, might be the condition of the funds. To do this, he has often been obliged to borrow large sums on personal security, which has proved not only burdensome, but, at times, extremely embarrassing. Under the present circumstances the question arose—is it his duty to continue this course of action? Ought the Executive Committee, or the members of the Union, to require or expect it at his hands? Even if it were not too great a tax upon him, has not the time come when the true interests of the Union and of the Missions require the adoption of another practice?

At the present moment the debt of the Union, which the first of April was \$38,000, has reached full \$60,000, with every prospect of increasing to \$80,000 before the end of the present quarter, unless remittances are withheld, or the ratio of receipts greatly increased. The Executive Committee had this alternative before them, either to increase the debt of the Union indefinitely, or run its credit to the very verge of ruin, or to withhold supplies from the missions, and leave them to suffer the consequences. Painful as was the necessity, they felt themselves compelled to choose the latter.

The burden of carrying the enterprise as it has been carried for the last two years, the Treasurer and his few helpers cannot bear longer. The responsibility of increasing the debt, the Committee cannot take. The friends and supporters of missions must furnish the means as they are wanted, or the missionaries must suffer. It is painful to be compelled to bear such tidings; but the emergency has arisen, and duty must be done. It is done with the hope that the slumbering will be aroused, and the idle called to activity.

This plan carried out must prove distressing to the missionaries themselves, and ruinous to the work in which they are engaged—the more so, because the scale of expenditure, as fixed by the schedule of appropriations, has been reduced to the lowest point consistent with life. For the last few weeks the Committee has been doing a heart-rending work, retrenching expenses here and there, cutting off all sorts of helpers from the missionaries, till they are left quite alone with the merest trifle beyond their salaries for incidental expenses. And now to withhold a part of this, even for a few months, as will be the case by the measure now adopted, will be little less than destruction itself. This the Committee see and feel, for they have hearts capable of feeling, though wrung a thousand times. They are in intimate and profound sympathy with the men who have hazarded their lives for the name of the Lord Jesus. On no account would they be wanting in regard for such men. Still, in their judgment, the time has come when they ought to say to the churches—"We cannot be accessory to increasing further the debt of the Missionary Union. From this time we will furnish supplies to the missions as fast as you place them at our disposal. If the missions suffer, the fault must rest on you, at least be shared by you. This announcement is made with the full concurrence and sanction of the Executive Committee."

AMERICAN AND FOREIGN BIBLE SOCIETY.—This Society is quietly pursuing its appropriate work. For the monthly meeting of the Board of Managers, held in the Bible House, New York, on Thursday, the 7th inst., the Secretary

presented forty-two colporteur reports, which gave the following among the results of their labors for the month of July: Nine thousand one hundred and eighty-four household visits for Bible reading and prayer; five hundred and eighty-four families found destitute of the Word of God; nine hundred and eighty-four persons induced to attend church; five hundred and twenty-seven children brought into Sunday-Schools; three hundred and twenty-three sermons preached and public addresses given; five hundred and eighty-seven prayer-meetings and sessions of Sunday-Schools held; one hundred and eighty-two visits to vessels and for seamen made; thirty-three persons hopefully converted; and thirty-five baptized. The number of conversions from the beginning have averaged more than fifty per month. One of the colporteurs has a flourishing Sunday-School at the Five Points in the city of New York.

THE AMERICAN SUNDAY-SCHOOL UNION.—In one of our exchanges we find the following cheering statement of the operations of the American Sunday-School Union:—

During the last year this Society has employed 303 Sunday-School Missionaries, of whom 179 were "Student Missionaries." They labored for various periods and terms in 25 different States and Territories. They report that they have organized 2,528 new Sunday-Schools, having 16,470 teachers and 104,532 scholars; and that they have visited and aided 3,320 schools, having 26,902 teachers and 173,191 scholars. The value of books gratuitously distributed during the year is \$19,550 55.

During the last five years the missionaries and agents of the Society report that they have organized 10,300 new schools, enlisting 65,600 teachers, and 400,000 scholars; and that they have visited and aided 13,500 schools.

Mr. Stephen Paxson was led into the Sunday-School by his own child; there learned to read, attended as a scholar four years, received his first impressions of religion from the books of the library, was converted, became a teacher, a superintendent, a volunteer organizer of Sunday-Schools, and finally a missionary of the American Sunday-School Union. In six years and a half of labor in 151 counties of Illinois and 28 counties of Missouri, he organized 502 new Sunday-Schools, with 3,575 teachers and 21,350 scholars; re-organized 100 schools, having 671 teachers and 4,075 scholars; visited and aided 130 schools, having 820 teachers and 5,200 scholars.

In the "Student Mission" service, nine months' labor in Oxford County (Canada West) has established 91 new schools (and supplied them with libraries) having 685 teachers and 5,633 scholars. The cost to the Society, in salaries, traveling expenses, and donations of books, is \$302 13, or \$3 32 to each school.

Five dollars may enable a missionary to establish a school; \$10 gives a school a library of 100 choice volumes; \$30 constitutes you or your friend a life member; \$150 is the average support of a Sunday-School Missionary for the working season.

A NEW COMBINATION AND A NEW NAME.—The Louisville Herald says that the Baptists and the Campbellites in Kentucky, having been for several years united in the new translation scheme, are now coming into a closer union or fusion. The Campbellites, it is well known, are Unitarians, modified by the idea of regeneration by immersion. During a recent visit of Mr. Campbell, the head of the sect, to Louisville, he preached on Sunday for the First Baptist Church there, though his own denomination had a church on the opposite side of the same street. The Herald says:—

"As both parties contend that baptize is an incorrect rendering of baptizo, it would seem to follow as a necessary sequence, that the name Baptists must be repudiated or thrown overboard along with the word baptize, as they both belong to the same family. There has been some curiosity to know what name the united parties will assume after their new version has been inaugurated. We learn from a friend who heard Mr. Campbell on the occasion referred to, that he anticipated the matter a little, and gave them a name. The members of the new church, which the pure version is to introduce, and which is to swallow up all the sects, he proposed should be called *Christocrats*."

THE METHODISTS AND SLAVERY.—At the late General Methodist Conference, Mr. Stevens, who has been elected editor of the principal organ of the denomination, pronounced the Methodist Discipline to be "historically, constitutionally, administratively" Pro-Slavery, and that a mercenary slaveholder had a right in the Church. One member of the body also declared that the Methodist Church had done more than any other in the nation in sustaining and upholding the Slave Power. Dr. Raymond, of the New England Conference, alluding to the Fugitive Slave Law, said that the first case under it, in New York, had been brought up by a Baltimore Methodist; and the first in Northern New York, in the neighborhood of Lake Champlain, by a Methodist who had been officially recognized by the church.

GOVERNMENT REVISION OF THE SCRIPTURES.—In the British House of Commons, Mr. Heywood has postponed until a future day his motion for an address to the Crown, praying that her Majesty will be graciously pleased to give such directions as to her may seem meet, for the appointment of a Royal Commission of learned men, well skilled in the original languages of the Holy Scriptures, and conversant with modern Biblical scholarship, to consider of such amendments of the authorized version of the Bible as have been already proposed, and to receive suggestions from all persons who are willing to offer them; and to point out errors of translation, and such words and phrases as have either changed their meaning or become obsolete in the lapse of time.

CLERICAL EMPLOYMENTS.—In the discourse preached before the Association of Alumni of Harvard College, by the Rev. Dr. Peabody, he is reported to have suggested and argued that clergymen, pastors of churches, should take to themselves some employment additional to their ministerial services, by which they can earn money, and thus render themselves, in a measure, independent of pecuniary support from their parishioners. This independence is not to be sought so much, if at all, for the relief of the people from a pecuniary burden, as for the freedom which it would secure to the pastor to speak and act as he may see fit, under every varying forms of public sentiment.

THE NEW ENGLAND CLERGY AND SLAVERY.—The Rev. Dr. DeWitt, of Harrisburg, who attended the late session of the Massachusetts General Association of Congregational Clergymen, thus describes the spirit of that body on the subject of Slavery. It is a type of the feeling of New England. He says:—

"Their resolutions, their discussions, and the reports of their district associations, their prayers in public, at the family altar, and I doubt not in the closet, all breathed the same spirit. Whatever we may think about it, we cannot resist the conviction, that what they deem their wrong, entwined, as they believe them to be, with the cause of civil and religious freedom in our country, has entered into the depths of their souls, and become intimately incorporated with their religious sentiments and feelings. There is no brawling, no boasting, no daring expressed, but such a calm, fixed determination is manifested, which makes one tremble when he thinks of the fearful results in which it may issue."

RELIGIOUS INTELLIGENCE.

The amount of property in the hands of the Romish Church in Mexico, and which the government is endeavoring to wrest from them, is estimated at from \$250,000,000 to \$300,000,000. In the city of Mexico, containing five thousand houses, worth \$80,000,000, the church owns one-half, and the income is estimated at fully \$20,000,000. The salary of the Archbishop is \$130,000 per annum, and that of the Bishop of Puebla \$110,000. The remaining Bishops receive, all together, about \$200,000 more.

Pieng Hong, a Chinese Christian, at present in England with the Rev. James Johnston, addressed the Synod of the Presbyterian Church at Liverpool, at their recent meeting, in the Amoy dialect, after the report of the Foreign Mission Committee had been given by the Rev. Dr. Hamilton. Mr. Johnston acted as his interpreter. His remarks bore chiefly on the gladness with which his countrymen received the Gospel, and that Christians in England should send them teachers.

The Evangelical Alliance is to hold its next Annual Conference at Glasgow, August 30. Mr. John Henderson is to preside at the service; the Right Hon. Lord Benholme, at the public meeting; and the Rev. James Sherman will preside at the opening session of the Conference, and deliver the annual address. In the course of the Conference, two papers will also be read—one on "The Connection between an Earnest Prosecution of Foreign Missions and the Spiritual Prosperity of Churches at Home;" the other on "Common Objects of British and Continental Co-operation."

The London Times of July 4, speaking of the condition of Italy, says: "In Rome, the headquarters of the Papacy, will be found the lowest standard of public and private morality. The Romish clergy, unless in some parts of Spain, are nowhere so immoral as in the Eternal City. Nowhere is there more idleness, unproductiveness, ignorance, bad manners, want of personal cleanliness, and incorrigible mendacity among the poor, or such indifference to common duties and common interests among the richer classes."

The editor of the Star of the West had recently a conversation with a Catholic priest, in which he was informed that in Cincinnati there are fourteen Catholic churches and two colleges, besides several other minor schools. In the State of Ohio there are four Catholic colleges and in the country about fifty. Their churches in Cincinnati are the largest by far and the most expensive of any in the State; but upon each there is a debt ranging from \$6,000 to \$20,000, upon which is paid through four to seven per cent interest.

Mr. Henry L. Simpson was ordained to the gospel ministry at Schenectady, N. Y., July 15th. The candidate, says the Examiner, is a colored brother of fine personal appearance and sterling worth and a graduate of Madison University. He expects soon to take charge of a church in Cincinnati, but in such estimation of which he is a member, and by which he was licensed, that they felt unwilling to part with him until he was fully inducted into the ministry.

Rev. Mr. Conway, of the Unitarian church, Washington, has been arraigned by his society for preaching against slavery. A resolution was offered, declaring that he had converted the pulpit into a political forum in which to advocate sectional doctrines, but after a warm discussion, the matter was postponed till the close of the summer recess. Mr. Conway is a Virginian, and one of the most promising of the young Unitarian clergymen.

The Rev. F. Miller, minister of one of the Independent churches in Van Dieman's Land, has just returned to the Government £500, which some of his people many years ago had accepted from the Treasury for building the chapel. He thought that consistency with the principles held by the body to which he belongs demanded the return of the money, and his church and friends have acted accordingly.

The Rev. R. Pierce, son-in-law of the Rev. Dr. Peck, has been appointed Methodist Missionary to India. The Rev. Dr. Elliot, recently editor of the Western Christian Advocate, is now traveling with the Rev. Robinson Scott, to raise funds for the establishment of a Methodist Mission to Ireland. The Methodists are doing well in their missionary efforts in France.

The Rev. Dr. Armitage of this city preached his eighth annual sermon recently, in which he gave an interesting review of the prominent events in the civil and religious world during the past eight years. But four of the forty Baptist churches of this city and vicinity retain the same pastors they had eight years ago, according to Dr. A.'s statement.

The tenth annual meeting of the American Missionary Association is appointed to be held at Fulton, Oswego, Co., N. Y., on the 24th and 25th of September next. Fulton is a large and pleasant place on the railroad between Syracuse and Oswego, and readily accessible from every part of the State.

The Baptist Record for August states that the receipts into the Home Mission treasury for the first quarter of the current year, here, as compared with the corresponding months of last year, fall off upwards of \$3,400.

The Watchman and Reflector says that the revival which began in April in the Third Baptist church in Lowell, Mass., has resulted thus far in the conversion of one hundred and thirty persons.

The Rev. Dr. Cox, having accepted the presidency of the Ingham Collegiate Institute, now offers for sale his retreat, known as "Vesper Cliff," Owego, N. Y.

General Intelligence.

Congress.

Congress adjourned at noon on Second-day of last week, in accordance with a resolution previously adopted. The last hours of the session were spent in an ineffectual attempt to harmonize the two branches of the Army Appropriation Bill, a bill which appropriates some twelve millions of dollars. The bone of contention between them is the condition appended to the bill by the House, that none of the money appropriated shall be used in enforcing the acts of the so called Legislature of Kansas. This condition the Senate struck out, but the House reinserted it, and steadily refused to recede from it, as it had given way on nearly all of its provisions to the Appropriation Bills intended to sustain and protect the Free-State settlers of Kansas. As both Houses adhered steadily to their respective positions, the bill failed to pass. The President, finding himself thus left without any provision to sustain the army through the year which commenced on the first day of July last, immediately issued a Proclamation, calling an extra session of Congress, to assemble at the Capitol on Friday, Aug. 21st, to provide supplies for the army.

The last day of the session of Congress was marked by a disgraceful transaction. It seems that two members—Fayette McMullen of Virginia and Gen. Granger of New York—were riding to the House in an omnibus, when they fell into a discussion respecting Slavery and the topics of the day, which ended in McMullen seizing Granger and striking him in the face. Their fellow-passengers instantly interposed and stopped the disgraceful assault.

THE EXTRA SESSION.

FIFTH-DAY, AUG. 21. A quorum was present in both branches of Congress, and notice was accordingly sent to the President, who communicated his Message.

The SENATE suspended so much of the 21st rule as requires six days to elapse from the commencement of the session before resuming the consideration of any bill, etc., remaining undetermined at the close of the last session, so far as it affects the Army Appropriation bill. A resolution was adopted, continuing the Standing Committees of last session. The House resolution, providing for the signing of such bills as failed to receive the signature of the presiding officer of each House, or of the President of the United States, was concurred in.

In the House, the President's Message was read and referred to the Committee on Ways and Means, who subsequently reported the same Army Appropriation bill which failed in consequence of the disagreeing amendments of both Houses. An ineffectual attempt was made to substitute for the bill one containing a section declaring the laws of the Kansas Legislature void, and providing for the re-organization of the Territory, by a new election, as entirely as if no effort to that end had heretofore been made. Finally, the bill, precisely the same as when lost on Monday, including the Kansas restrictive provision, was reported from the Committee of the Whole on the State of the Union, and passed by 93 against 85.

SIXTH-DAY, AUG. 22.

The SENATE received the Army Bill from the House, voted 35 against 71 to strike out the proviso, and adjourned without coming to any conclusion on the subject. The House, after considerable maneuvering, voted (97 against 93) to adhere to its disagreement with the Senate—a motion which was afterward reconsidered and laid on the table. Adjourned.

SABBATH-DAY, AUG. 23.

Both houses of Congress were in session, and both voted to adhere to their respective positions relative to the Army Bill. Several propositions for adjustment were suggested, but nothing agreed upon.

The Storm at New Orleans.

Additional particulars from New Orleans indicate that the destruction caused by the late storm was as great as at first represented. In a notice of the matter, the Tribune says:

Last Island, the scene of the greatest loss of life, is not above New Orleans, as we understand the term—that is, up the river. It is on the Gulf Coast, in the Parish Terrebonne, about eighty miles south-west of New Orleans, across a tract of country impassable for any thing but row boats that navigate the bayous and lagoons, where the most abundant form of life is found in musketeers and alligators. The space not covered with water is occupied by tall rushes and grass; so that two boats may be within twenty feet and still out of sight of each other. Planters from the banks of the Mississippi, and from Bayou LaChouette, sometimes take their families down to Last Island, Grand Caillon, or Barataria, in their own boats, through these interior channels; though they more frequently go by steamboats down the Mississippi, by its tortuous channel, nearly one hundred and fifty miles, and thence westward. This Island and the other places devastated by the storm are very much resorted to in Summer time, not merely for sea-bathing, but because the residences of the planters are often so unhealthy as to render temporary emigration indispensable. This will account for the great number of persons there, and the number on the boats between there and the city. The cause of so great a loss of life becomes plain when the topography of the country is understood. Upon a coast, the interior lands of which are so little elevated above the water level, it will readily be believed that the islands are only flat sand-bars, over which the waves of a storm-tossed ocean may easily be driven with irresistible fury. Such a violent flood, and not the mere destruction of the buildings by the wind alone, was, we doubt not, the murderous agent which killed so many persons.

This is by no means the first disaster of the kind that has occurred on that coast. In 1836, if we remember rightly, during a severe north-east storm, the whole country below New Orleans was submerged. Lake Pontchartrain and the river were united, and the tide swept across all the flat country south

and south-west of the city, covering hundreds of plantations along both banks of the river; but, fortunately, without severe wind, and not with such a depth of water as to destroy so many lives as the late storm, perhaps because the islands were not then places of resort. We also remember a similar storm which did a great deal of mischief at Sullivan's Island, another low sandbank in the harbor of Charleston, the waves sweeping across the island in the same way, carrying off the frail tenements built there for the Summer residences of citizens as well as of planters obliged to abandon their plantations in the Summer to escape the malaria and deadly fever prevailing through all the low coast region of the South. We may hear of other sad disasters all along the coast, as it is all low from Florida to the Rio Grande.

European News.

European news to Aug. 13th has been received.

From Great Britain there is no political news of the least importance. The Emperor of France had returned to Paris, but was to leave again immediately for the Baths of Biarritz.

The London papers notice certain extraordinary statements that circulate in Paris respecting affairs at the Tuilleries, and call on the Emperor to stop the calumny.

The French have gained another victory over the Mountain Kybales in Algeria.

Some difficulty has arisen between Russia and the Allies, respecting the adjustment of the boundaries assigned by the treaty of Paris. The occupation by the Russians of the Isle of Serpents is the principal subject of dispute, although the non-delivery of Kara is also considered to demand explanation. In consequence of these misunderstandings, the whole of the English fleet remaining in the East has been ordered to concentrate in the Black Sea, to superintend the execution of the 20th Article of the Treaty. A dispatch states that the Russian Minister, on his way to Constantinople, is charged to effect an adjustment of these matters.

The Czar's coronation is now fixed for September 6, new style.

The West India mail conveyed disastrous accounts from Madeira. In Funchal alone there had been 5,000 cases of Cholera and 1,500 deaths, out of a population of 28,000. There was a deficiency in medicine and doctors, and the dead remained unburied. Fires were kept burning to mitigate the pestilence arising from the putrifying bodies.

Ruffianism in Washington.

One of our exchanges places together the acts of ruffianism which have stamped disgrace on the city of Washington and the people's representatives during the last session of Congress. The following is the list, arranged in the order in which these acts of brutality occurred:

First. Two attacks with a cane, by the Hon. Mr. Rust, of Arkansas, upon Horace Greeley, editor of the N. Y. Tribune.

Second. Attack of Hon. William Smith, of Virginia, upon Mr. Wallach, editor of the Washington Star.

Third. The shooting of the Irish waiter Keating, at Willard's Hotel, by Hon. Mr. Herbert, of California.

Fourth. The difficulty between Col. Lane and Senator Douglas.

Fifth. The brutal and cowardly attack of Hon. P. S. Brooks, of South Carolina, upon the Hon. Charles Sumner, of Massachusetts. Late accounts represent Mr. Sumner as convalescent, although it is still doubtful how long he may be obliged to abstain from all mental labor. The mountain air of Cresson, in the Alleghanies, where he is at present stopping, has had a beneficial effect on his health.

Sixth. The difficulty between Brooks and Gen. Wilson.

Seventh. The difficulty between Brooks and Gen. Webb.

Eighth. The Brooks and Burlingame affair, in which Mr. Brooks, after challenging Mr. Burlingame, refused to accede to his conditions for the meeting.

Ninth. The attack in an omnibus upon Hon. Mr. Granger, of New York, by Hon. Mr. McMullen, of Virginia.

A METHODIST PREACHER LYNCHED.—Mr. Isaac R. Fay, late of Rochester, Missouri, now of Elgin, Illinois, gives an account of an outrage perpetrated by his recent neighbors. A slave who had run away, but was recaptured, accused one Sillers, a Northern Methodist Minister, of having advised and assisted him. The Pro-Slavery men at once met, and resolved that Sillers should not preach again. He consented to leave town, but returned by advice of an old and much-respected church leader, who undertook to procure him a hearing. On their arrival, while in a store at Rochester, the mob entered, and were forcing Mr. Sillers out of the store, when his friend made an effort to reason with them, but had scarcely commenced when he was shot through the neck and died instantly. The mob then took Sillers, tarred his head, put him on his horse, and threatened to kill him if he didn't leave the State or stop preaching. Sillers says he has done nothing to deserve such treatment, and shall preach there as long as his life is spared. In consequence of outrages like the above, Mr. Fay left, unwilling to live in such a State.

A VILLAGE OF WOMEN.—The following account appears in the Augsburg Gazette: The Village of Madana, which is about sixty English miles from Rutchoud, in Wallachia, offers at the present moment a curious ethnographical singularity, having been inhabited by women only for the last thirty years. At one period this female population was two hundred. The ladies did not live like warriors, like the Amazons of old, but avoided all intercourse with men, and drove away from their territories all who appeared with matrimonial intentions. The anti-social settlement is now supposed to be on the decline; and at least, no more recruits are made from the disappointed or the love-crossed, and the numbers of the population are rapidly decreasing.

The conflagration at Belize, Honduras, heretofore reported, occurred on the 17th of July. Nearly the whole north side of the town was laid in ashes. The bridge was partly burned, and the large building on the south side called the Usher House was destroyed. Over \$500,000 worth of property was consumed.

THE PURCHASER OF DR. PENNINGTON.—At the recent anniversary of West Indian Emancipation, held at Hartford, Conn., Dr. Pennington made a speech, and was followed by John Hooker, Esq., who commenced his address by playfully remarking that he had formerly been a slaveholder, but had emancipated all his slaves, (alluding to the fact of his purchase of Dr. Pennington from his old master in order to secure his liberty.) He said he blamed the first speaker (Dr. Pennington) for two things: first, it was customary for the master to speak before the slave, but in this instance the slave spoke before his master. (Laughter.) Second, the bills announced that the Rev. Mr. Pennington, D. D., and John Hooker, Esq., would address the meeting. In purchasing Mr. Pennington he became the owner of whatever property he might possess, and in giving him his free papers he did not transfer the title of D. D., so of course it remained his property. The bill should therefore have read, addresses will be delivered by John Hooker, D. D., and Rev. Mr. Pennington. (Great laughter.)

THE SECONDS OF ETERNITY.—Prof. Mitchell, in one of his recent lectures, describing the gradual tendency of the earth's orbit to assume a circular form, used the following magnificent illustration:—

"Its short diameter was gradually lengthening and continuing so to expand until it should become perfectly circular, when it would again contract to its original shape and dimensions. And so the earth would vibrate periodically, and these periods were measured by millions upon millions of years. 'Thus,' said Prof. M., 'the earth will continue to swing back and forth and to and fro in the heavens, like a great pendulum beating the seconds of eternity.'"

NEWSPAPER BUSINESS.—The Morning Chronicle, published at Portsmouth, N. H., gives the following paragraph, which is a curious and a truthful commentary on that singular kind of business, namely, publishing newspapers:—

"Rev. Thomas Whittmore, in the Trumpet, states that he has \$17,000 of debts on the ledger of that paper, which he will sell for \$5,000. He has commenced the publication in his columns of a black list—giving the names and amounts due from those subscribers who refuse to pay, or who have changed their residences without notifying him. Some of the amounts due for subscriptions are \$20."

A PASTORAL LETTER.—The following is a beautiful pastoral letter addressed to the churches. Its brevity may commend it to some, its anti-secular character to all. Its authority is unquestionable, and if its advice were heeded, the most desirable results would follow:—

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. And be at peace among yourselves."

KANSAS AFFAIRS again look squally. The thefts, outrages and impositions of the armed bands of Missourians and Southerners have so exasperated the free-state men that they have in several cases defended themselves with arms, causing severe conflicts, and the loss of several lives. The impression appears to be general in Kansas, that the pro-slavery forces have been collecting arms and ammunition for some time past, and intend to make another effort to drive the free-state inhabitants from the country. This they will find a hard undertaking, inasmuch as the Northern soldiers are determined to defend their homes, and if need be to sell their lives as dear as possible. There is reason to apprehend a civil war of the worst kind in Kansas.

FIRST SALE OF LAND IN KANSAS TERRITORY.—The President has issued his proclamation authorizing the sale of the eastern portion of the Delaware trust lands in Kansas Territory. The sale is to take place on the 20th of October at Fort Leavenworth. These lands, says the Union, have been classified and appraised, and will not be sold for less than the appraised value. The towns and cities laid out on these lands will be sold in lots and blocks. The number of acres to be offered for sale is about 208,833, and the quality of the land is unsurpassed perhaps by any other equal body of land in the United States; and the location of the tract, lying and being around Fort Leavenworth, is very eligible, and most desirable for a residence.

SUMMARY.

Mr. David Munson, of Indianapolis, Ind., has just patented a very novel, evidently cheap, and very efficient lightning-rod. It is made of thin rolled brass or copper, and is shaped by suitable machinery into a kind of tube, with two large ridges or sharp edges on opposite sides, the whole being twisted and made to appear considerably more cleanly and ornamental than are any of the iron conductors within our knowledge. The sharp edges appear well calculated for receiving the fluid in the same manner as do the points frequently provided along the side of iron ones, and the whole contour appears well designed to afford great surface and considerable strength with little weight, and, we presume, moderate cost.

The tripartite treaty between the United States and the Creeks and Seminoles residing west of the Mississippi, is considered one of the most important ever concluded with the aboriginal tribes. The Senate recently ratified it, with amendments, to which the delegation in Washington have assented. It appropriates \$899,000, for which a bill has passed the Senate, and awaits the action of the House. The Creeks and Seminoles surrender lands to such Seminoles in Florida as may remove west, while the treaty secures to the last, on that condition, certain pecuniary and civil advantages, and permits them to enjoy their own (a Seminole) government, independently of association with any other tribes.

A letter of July 4, from Egset, in Norway, in the Augsburg Gazette, says: "The temperature is extraordinarily cold for the season. Last night the thermometer was so low that in some localities the potatoes were frozen in the ground. Two days ago, it snowed part of the day. On the heights of the Telemarke the cold has been so severe that cows and sheep have perished. The snow was a foot deep there. On the 1st of July the Axtet steamer was prevented from leaving Karlstad by a snow storm."

A gentleman residing at present in Iowa, but who was "educated as a forester in Germany," writes to the Commissioner of Patents, desiring him to recommend to the Committees on Agriculture in the Senate and House of Representatives, the introduction of European song birds, citing the skylark, the little robin redbreast, the most necessary for enlivening the forest solitudes of the great West and rendering essential service to agriculture by consuming innumerable insects which have heretofore proved so destructive to crops.

A letter dated Staunton, Va., Friday, Aug. 15, 1856, says:—The fourth Convention of American Instructors, and other friends of the deaf and dumb, assembled in this place two days since. Thirty-two delegates have been in attendance, representing nine of the nineteen institutions for the deaf and dumb now existing in the Union, namely, the Hartford, the New York, the Ohio, the Illinois, the Indiana, the Virginia, the Pennsylvania, and the North and South Carolina institutions.

A grand hunt came off in Green County, Pa., recently, in which no less than fifty armed white men were engaged in the pursuit of nine negroes who had left Booth's Creek, Harrison County, Va., (eight miles from Clarksburg,) a few days before. The fugitives—three in number, and half a dozen boys, some of the latter but twelve or fifteen years old—escaped, and the "nigger-hunters" earned not the reward of \$1,500 they so anxiously sought, but the contempt of all honorable men.

A farmer in Massachusetts says that he has found the use of molasses very effectual in destroying caterpillars; that when they are in the nest he has smeared it over with molasses, and that none have ever escaped from it; that they cannot travel over a limb where the molasses has touched, and that it does not in any way injure the tree; and that upon the whole he likes it better than lighted torches, gunpowder, soap-suds, whale oil, soap, or even the thumb and finger!

A dispatch dated Hartford, Conn., Thursday, Aug. 21, 1856, says:—"The Charter Oak" fell this morning at 12 3/4 o'clock, with a tremendous crash, and but six feet of the stump now remains. This famous tree was far past its prime when the charter was concealed in it on the 9th of May, 1639, and was probably an old tree when Columbus discovered the New World. It stood upon the old Wyllis estate, now owned by the Hon. J. W. Stuart.

A dispatch dated Boston, Wednesday, Aug. 20, 1856, says: The Submarine Telegraph Cable from the Great Point of Nantucket to Monomoy Point, Cape Cod, a distance of fourteen miles, was successfully laid yesterday by the steamer Telegraph, under the superintendence of S. C. Bishop, Esq., of New York. It will be in working order in two or three days.

The London (C. W.) Free Press says that on Saturday, a house in Temperanceville was demolished by a committee of females. It appears that three or four females of questionable reputation were about to take possession of the dwelling, when nine or ten women who were opposed to the arrangement proceeded to the premises and pulled the building down.

The farmers on the Big Miami, from New Baltimore to Venice, Ohio, are losing all their hogs by a severe epidemic, which carries off ninety out of every hundred attacked within two hours after the symptoms are manifested. The Cincinnati Gazette says the farmers call it the cholera; the spasms and other symptoms exhibit similar evidence to those manifested by human beings seized with that fatal disorder.

A note from the Hon. Charles Sumner, dated at Cresson, on the Allegheny Mountains, on Friday, Aug. 14, says that he is, at present, convalescent, the mountain air having had a beneficial effect. For three days he had been able to ride on horseback. It is, however, still uncertain how long he may yet be obliged to forego all mental labor, and especially the excitement of public speaking.

For three days of last week a continual rain did much damage on the Hudson River, from Hudson to Yonkers, and it is estimated that \$200,000 worth of property has been destroyed. The greatest loss is in and around Poughkeepsie. Most of the bridges have been swept away and entirely destroyed.

A dispatch dated Chemung, Thursday, Aug. 21, 1856, says: The Night Express train on the Erie Railroad was thrown from the track, near Chemung Station, last night, by a Telegraph pole which the wind had blown across the track. No one was seriously injured.

A new counterfeit on the Bank of Orleans at Albany, N. Y., (fives), is in circulation. The only difference between the genuine and the counterfeit is, that in the latter the names of the engravers, "Rawdon, Wright, Hatch & Co., New York," are left out, while they are placed at the bottom of the bill in the genuine.

The editor of the Lake Superior Journal has been shown a diamond, found on the shore of that lake, which cuts glass "like a knife," and shows all the brilliancy of a diamond of the first water, which, if it should prove to be, will make its value not less than two thousand dollars.

It has been asserted, in a convention of Dentists, that in those countries where grapes are eaten in plenty, the teeth of the inhabitants are in a fine state of preservation. There are said to be more Dentists in the United States than in all Europe.

The corn crop in West Jersey never looked more luxuriant, nor promised a better yield. Fall potatoes and other vegetables will also be good and in abundance. The late rains have been a great benefit to the corn and buckwheat in every part of the State.

A guest of Owen's Hotel, Louisville, lately ascended in his sleep to the top of the house, whence he undertook to descend by the water spout; losing his hold, he fell an unknown distance. Although seriously bruised, he is not in a dangerous condition.

A Fremont Club was formed at Plainfield, N. J., recently, with the following officers: President, Oliver Runyon; Vice President, E. P. Clarke; Recording Secretary, Hugh D. Vail; Treasurer, A. D. Titsworth.

The Chicago Tribune warns the public against the notes of the Cherokee Insurance and Banking Company, Dalton, Ga., owned in Peoria, Ill., where the bills are put in circulation.

The Piedmont (Va.) Whig, says: "Since the 25th of December, 17 negroes have left the neighborhood of Middleburgh, and not more than half have ever been heard from."

New York Markets—August 24, 1856.

Ashes—Pols \$6 81; Pearls 7 75. Flour and Meal—Flour 6 00 a 6 25 for common to good State, 6 30 a 6 55 for extra State; 6 35 a 6 55 for common to good Ohio, 6 20 a 7 00 for extra Canadian, Rye Flour 3 00 a 4 75. Corn Meal 3 50 for Jersey. Grain—Wheat 3 77 for red Indiana, 1 60 a 1 68 for white Ohio, 1 50 for inferior Canadian, 1 40 a 1 60 for Oats 46 a 48c. for State and Western, 46 a 66c. for inferior to prime mixed Western, 69 a 71c. for Southern white. Provisions—Pork 18 00 for prime, 19 25 for mess, Beef 6 00 a 7 00 for country prime, 3 00 a 9 25 for country mear. Lard 13 4c. Butter 14 a 10c. for Ohio, 17 a 22c. for State, Cheese 8 a 9c. Hay—60 a 65c. per 100 lbs. Lumber—11 00 a 12 00 for Eastern Spruce and Pine. Potatoes—Junes and Pinkeyes 75c. per bushel, Mercers 1 00. Seeds—Clover 1 3/4 a 1 3c. Timothy 2 25 a 3 62 per bushel. Rough Flax 2 00 a 2 10 per bushel of 55 lbs. Hemp Seed 1 87 per bushel. Tallow—1 1/4c. for prime. Wool—42 a 32c. for various grades of Fleeco.

MARRIED.

In Greenmanville, Aug. 17th, by Eld. S. S. Griswold, Mr. JAMES A. ORMS to Miss LUCY A. HOLMES, both of Stonington, Ct.

In St. Aug. 17th, by Eld. A. W. Cook, Mr. JAMES WALDO ROACH, of Sidney, Australia, to Miss FANNY ELIZABETH MAXSON, of Scott, Cortland Co., N. Y.

DIED.

At North Stonington, on Friday, Aug. 23d, Mrs. MARTHA STONE HUSSELL, wife of Rev. Stephen Hubbard, and well known authoress of "Hobby Side," aged 42 years.

In Verona, N. Y., Aug. 9, 1856, Art. BURDICK, in the eighth year of his age. Brother Burdick had for several years been afflicted with a cough, which at times was very severe, and being naturally of a feeble constitution, has been gradually wasting away; he was unable to take out-door exercises until the day of his death. He has left an aged wife and eight children to mourn his loss, but not as those who mourn without hope. He made a profession of religion in early life and united with the Church in Hopkinton, N. Y. In 1843 he removed to Rensselaer Co., N. Y., and in 1845 with the Church now known as the Berlin Church. Since that time he has resided in various places in this State, but was for several years previous to his death a resident of Verona, and a worthy member of the 2d Verona Church, and we trust that he has now gone to join the church above, and bask in the smiles of the blessed Saviour, "where the wicked cease from troubling, and the weary are at rest." "Say ye to the righteous, that it shall be well with them."

In the town of Amity, N. Y., August 15th, Mrs. FRANCES DAVIS, aged 76 years. Sister Davis was born in New Canaan, Columbia Co., N. Y. She professed religion at the age of fourteen years. She embraced the Bible Sabbath, and united with the Seventh-day Baptist Church of Berlin. Thence she removed to Verona, N. Y., in 1818, and in the late Seventh-day Baptist Church of Alfred, where she gave in her name for membership with them, where she remained a member until she was removed by the hand of Providence to die a resting-place with those that sleep in Jesus. Her funeral was held on Friday, by a large assembly at the meeting-house in Scoo village, where a discourse was delivered from Philippians 1: 23—"For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better."

July 19th 1856, at Rook Creek, Kansas Territory, of bilious fever, SAMUEL SHERRILL LARKIN, aged twenty-seven years, nine months, and twenty-six days. He was born in Vermont, in 1829, and resided in that State until he came to Kansas in 1855, for the purpose of becoming a free citizen of Kansas. His loss will be deeply felt in the community where he resided, and by his family and friends, who were denied the privilege of smoothing his dying pillow, and paying the last tribute of respect to his memory.

In Rockville, R. I., Aug. 14th, 1856, in the 29th year of her age, of dysentery, Mrs. PARRA, widow of Jerome Weeks and daughter of Jonathan and Elizabeth Babcock. Sister Weeks was a worthy member of the 3d Seventh-day Baptist Church of Hopkinton, and we believe she has gone to join the church triumphant.

In Rockville, R. I., Aug. 6, 1856, of dysentery, EVAN-GELOUS CLARK, son of Chapman and Lydia Mather, aged 2 years, 1 month, and 1 day.

In Milton, Wis., Aug. 18th, of congestion of the lungs, FRANCES H. L. son of Wm. B. and Emily L. Wells, aged 2 years, 5 months, and 13 days.

LETTERS.

P. S. Grandle, W. C. Whitford, Benjamin Clarke, John Maxson, W. Green, B. F. Rogers, C. A. Burdick, E. D. Stewart, W. E. Brewin, G. W. Potter, H. W. Randolph, C. M. With June, Wm. P. Lungworth, S. S. Griswold, P. S. With June, Charles Potter, Wm. F. Randolph, P. L. Berry, T. W. Williams, N. V. Hall, A. W. Cook sent to DeRoyler; D. P. Curtis, S. D. Titsworth.

RECEIPTS.

All payments for publications of the Society are acknowledged from week to week in the Recorder. Persons sending money the receipt of which is not duly acknowledged, should give early notice of the omission.

FOR THE SABBATH RECORDER: Geo. Paine, Mystic Bridge, Ct. \$3 00; Vol. 12 No. 52 Green Rogers, New London, Ct. 2 00; 13 52 B. R. Brooks 2 00; 13 52 Geo. Ford, Green Brier Run, Va. 2 00; 13 52 Richard Ford, 1 00; 13 52 Stephen B. Swarth, Cincinnati, O. 2 00; 13 52 Thomas Rogers, Milton, Wis. 2 00; 13 52 Henry M. Sheldon, Albion, Wis. 2 00; 13 44 L. L. Covey, Walworth, Wis. 2 00; 13 44 Wm. B. Maxson 2 00; 13 46 Oren Coon 2 00; 13 52 A. M. Clarke 4 00; 13 52 B. R. Brooks 4 00; 13 52 A. B. Coon, Little Genesee 7 00; 13 52 Z. R. Maxson 2 00; 13 52 Ira J. Burdick 2 00; 14 7 Harriet Evans, Richburg 2 00; 13 52 Edward Whitford, Adams Center 1 00; 13 52 James Coon 2 00; 13 52 Thomas Harrison, New York 2 00; 13 52

FOR THE SABBATH-SCHOOL VISITOR: Charles Potter, Adams Center \$5 00 H. W. Randolph, Walworth, Wis. 5 00

FOR THE CAROL: H. W. Randolph, Walworth, Wis. \$1 00 WILLIAM M. ROGERS, Treasurer.

Yearly Meeting.

The Yearly Meeting of the Rhode Island and Connecticut Seventh-day Baptist Churches is to be held the present year, with the 1st Hopkinton Church, on the 28th day of the month of August, at 2 o'clock P. M. The opening discourse is to be preached by Eld. S. S. Griswold, followed by a covenant meeting. Further arrangements in the order of exercise to be made at the time of the meeting. C. M. LITTLE, Com.

Boy Wanted.

A BOY about fifteen years of age wanted to learn the Harness Trade, with the following qualifications: Active and industrious, one that will not use profane language, nor lie, nor run about on the Sabbath. I would like to take one for three years, who will not think he is a man by the time one year and half expires, and think he knows more than his employer. If there should be any one in our denomination that would like to learn the Harness Trade, please address P. L. BERRY, New London, Ct. Aug. 20th, 1856.

The Regular Mail Line for BOSTON, NEW-YORK, AND PROVIDENCE.—Inland Route, without delay, change of cars or baggage. The steamers PLYMOUTH ROCK, Capt. Joel Stone, and C. VANDERBILT, Capt. W. H. Frazer, in connection with the Stonington and Providence, and Boston and Providence Railroads, leaving New York daily, Sundays excepted, from Pier No. 2 North River, first about above Battery place, at 5 o'clock P. M., and Stonington at 8 30 P. M., or on the arrival of the mail train which leaves Boston at 5 30 P. M.

The C. VANDERBILT from New York Monday, Wednesday, and Friday, from Stonington Tuesday, Thursday, and Saturday.

The PLYMOUTH ROCK from New York Monday, Wednesday, and Friday, from Stonington Monday, Wednesday, and Friday.

Passengers proceed from Stonington per Railroad to Providence and Boston, in the Express Mail Train, several hours in advance of those by other routes, and in ample time for all the early morning lines connecting North and East. Passengers prefer to remain on board the steamer, enjoy a night's rest undisturbed, breakfast, if desired, and leave Stonington in the 6 45 A. M. train, connecting at Providence with the 11 A. M. train for Boston.

A Baggage Master accompanies the steamer and train through each way.

Rogers' Hotel and Dining Saloons, KEPT ON THE EUROPEAN PLAN, No. 4 Fulton-st., New York, Near Fulton Ferry. Rooms to let by the day or week. CLARENCE ROGERS, Late of Fulton Hotel. HENRY ZOLLNER.

Savory's Temperance Hotel and TELEGRAPH DINING SALOON, No. 14 Beekman-st., New York. KEPT ON THE EUROPEAN PLAN. MEALS AT ALL HOURS OF THE DAY. LODGING ROOMS, From \$2 to \$2 per Week, or 50 Cts. per Nt. ht. REEA SAWYER, Sup't. JOHN S. SAVORY, Proprietor. FIDELIO B. GILLETTE, M. D., Office lately occupied by Doctor Gibson, BELLEVILLE, NEW YORK.

OUR ANNIVERSARIES. THE Fourteenth Anniversary of the Seventh-day Baptist Missionary Society will be held with the 1st Church in Hopkinton, R. I., on Fifth-day, Sept. 11, 1856, commencing at 10 o'clock A. M. A Missionary Discourse before the Society will be preached on the Sabbath morning following, by Wm. B. Maxson; alternate, N. Y. Hall.

The Seventh Anniversary of the Seventh-day Baptist Publishing Society will be held at the same place on Sixth-day, Sept. 12th, commencing at 9 o'clock A. M.

The Thirteenth Anniversary of the American Sabbath Tract Society will be held at the same place on First-day, Sept. 14th, commencing at 9 o'clock A. M. The First Annual Meeting of the Seventh-day Baptist Education Society will be held with the First in Church Hopkinton, R. I., on Fourth day, Sept. 10, 1856, commencing at 10 o'clock A. M. The Annual Address before the Society is to be delivered by W. C. Kenyon; alternate, J. C. Allen.

North-Western Association. THE Seventh-day Baptist North-Western Association will hold its Tenth Anniversary with the Church in Walworth, Wisconsin, commencing on Fifth-day, Sept. 25, 1856, at 10 o'clock A. M. Introductory Discourse by T. E. Babcock; W. H. Hall, alternate. N. J. Reed, Rec. Sec.

New Market Seminary. THIS Institution, located at New Market, N. J., will commence its fourth academic year on the first Tuesday in September, at 10 o'clock A. M. The Board of Trustees have engaged the services of Miss A. G. GREEN, formerly of New York, as Tutor, and that of Miss W. Wesleyan College, Cincinnati, Ohio. In placing this Institution under the charge of Miss Green, the Board feel confident that it will not only sustain its present energetic character, but will continue to advance as its facilities for instruction are increased.

Good board in private families can be had at the low price of \$1 75 per week, where every needful attention to their health and morals will be given. Tuition from \$3 00 to \$5 00 per term of 14 weeks. N. D. DUSSE, President. New Market, August 12, 1856.

